THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"God sets before His servants many an open door of usefulness. It is safe to enter the nearest one. He who passes by an opportunity to do good in order to find a better one will search in vain. It is the busy workman who gets called to higher service."

No. 6, Vol. LXXIV. Thursday, February 8, 1912. Price One Penny.

PRIESTHOOD.

AT a Church Congress recently held at Stoke-on-Trent, an eminent bishop of the Church of England is reported to have stated that the Church of England had through the "boundless pretentions of foolish and narrow men incurred a repugnance almost amounting to odium," and that she could only overcome this by "coming forth from her sepulchre," abolishing "the caste of ecclesiasticism," and substituting for the old priestcraft the "new ideal of priesthood." "Clericalism is a canker," the bishop thundered, "and in many countries it is being ruthlessly cleared away. The process is sad and painful, but it is also both inevitable and necessary. The Church's worst enemies," he declared, "are among men who honestly and staunchly believe themselves to be its truest friends. These men regard it as a fixed system, not as a growing society. Their eyes are always on the past, instead of the future. They treat the Church as a corpse, embalming it in costly spices, for some of them are rich. They seem to live in constant dread lest it should throw off its grave-clothes, and rise again to guide and bless the world." These are the expressions of one of the recognized leaders of the English Church. The writer agrees with the learned bishop that the Church of England should break the bonds of priestcraft and inaugurate the "priesthood," which alone can guide and bless the world. In all ages when the priesthood has been on the earth, the people who have obeyed the counsels of the authorized servants of God have been blessed. Can a Church Congress or any body of people adopt priesthood and make a system to suit the ideas and fancies of men? No; priesthood is given of God. It is His power

delegated to men to act in His name, to perform the ordinances here on earth which are necessary to man's salvation. During the whole period of the world's history, God has invariably attempted to teach and govern mankind by means of an established priesthood, and this priesthood has been as invariably resisted from the days of righteous Abel till now.

God, the Father of our Lord Jesus Christ, is at the head of all genuine priesthood, and Jesus now stands accredited as the Apostle and High Priest of our profession. Subordinate priests in the same apostolic order of the Son of God are such as He has put in His Church. These are called apostles, prophets, evangelists, teachers, etc., which officers are "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God. * * * That we henceforth be no more children tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4: 12-14). St. Paul here plainly gives us to understand that without the properly authorized servants of God in the Church we shall be tossed about by every wind of doctrine. He gives us a sure key to the situation. Why all this uneasiness and unrest in the Christian world? Is God the author of confusion? Nay. Where there is priesthood there is order and no conflict as to doctrine. The abuses practised by an apostate and uncalled priesthood for the last one thousand and seven hundred years have wrought an honest but misguided prejudice against the true priesthood. Was there ever a time in the world's history when the officers St. Paul spoke of were more necessary than at this day?

The Priesthood being an office of great responsibility, is guarded strictly against intruders. Man may lawfully desire this office, but he has no right to take it of himself, but he must first be called and appointed to it, as Aaron was, by God, through a prophetic voice. Neither is man required to study and artificially qualify himself for receiving it. God takes men as they are, and with the gift of priestly office He bestows the requisite qualifications. They are not all apostles, however, neither are all prophets or pastors (I. Cor. 12:27-31), but every one has his calling and acts by the authority of God. All men are not ordained to this power, and when they are not they are wholly incapable of exercising it. It is divine appointment and official calling that gives efficacy to the priesthood. But many generations have contented themselves with supporting preachers who have no divine appointment, the consequence being that men have been self-appointed to the ministry and spread dissension and confusion abroad. The knowledge of the true and living God has gradually receded from the earth, and darkness, even gross darkness, covered the people. (Isa. 60:2.) The ordinances that impart heavenly blessings have either been changed or abolished. Apostles and prophets have been

counted a thing out of date, and the spiritual gifts have been done away with.

The Church of Jesus Christ of Latter-day Saints declares to all the world that the authority of God, both the Aaronic and Melchisedek priesthood, is again restored to the earth, and men have been duly appointed and ordained to act in the name of the Lord. The officers that were designed to bring us to a unity of the faith are in our midst. The Father and the Son appeared and chose the Prophet Joseph Smith, and authorized him to organize the true Church upon the earth. Yea, they chose the weak and humble to confound the mighty and the wise. Joseph Smith was the first prophet of the latter days, and his successors have the same divine authority bestowed upon them, that of being the mouthpiece to the Church, which has been duly organized, with the priesthood officiating in the different offices, from the prophet down to the deacon. There is no conflict of doctrine, no diversity of opinions, for the Holy Ghost leadeth its recipients to see eye to eye in all things pertaining to the glorious principles that have been restored to the earth.

As a servant of God, duly set apart to warn the nations of the wrath to come to those who obey not the gospel of our Lord and Savior Jesus Christ, and who set at naught His established priesthood, I bear my testimony to the divinity of the gospel as taught by the Church of Jesus Christ of Latter-day Saints. With the bishop referred to, I can say that priesthood is that which will guide and bless the world, and that priestcraft or clericalism is a canker. I invite an investigation into the doctrines we teach. We have the living oracles of God on earth to-day, and they are proclaiming the true principles of the gospel as taught by Christ and His apostles in the dispensation of the meridian of time. I am thankful that I was freed from confusion and doubt concerning the true Church of Christ, and proud to be numbered among His traveling ministry on the earth, who are trying to bring men to a realization of the fact that the glorious system of priesthood has been again established along with the true principles of righteousness. This testimony has been borne by thousands of the elders of Israel for the last eighty years, and hundreds of thousands of honest, truth-seeking people have gained the same testimony. They know of a surety this is the true plan of salvation revealed again, just as Peter knew that Jesus was the Son of God. They know it by the Spirit and power of revelation which the Father has sent forth again into the world through the priesthood. They know that the promise made by the Apostle Peter on the day of Pentecost (Acts 2: 38) has been fulfilled in their behalf, and that the Holy Ghost has led them to see the glorious truths and understand the apparent mysteries of the gospel.

To our Christian friends we say in all sincerity, that this is the kingdom which the prophet Daniel said was to be established in

the last days—a kingdom which will not be thrown down or given to another people. (Dan. 2: 44.) It is the "marvelous work and a wonder" spoken of by Isaiah. It is the stone cut out of the mountain without hands, which will roll forth and fill the whole earth. Our Heavenly Father has always been desirous to have His children become partakers of the blessings of the gospel. For ages people have run to and fro to find the word of the Lord, but they have found a famine in whatever place their research has taken them. (Amos 8:11-12.) I commend to honest seekers after truth the reading of the first section of the Doctrine and Covenants, a book containing the revelations of the Lord to His latter-day prophet and others associated with him. Read how the Lord speaks in the fourteenth verse, "And the arm of the Lord shall be revealed and the day cometh that they who will not hear the voice of the Lord, neither the voice of His servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people." Also verse seventeen, "Wherefore I, the Lord, knowing the calamity, which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven and gave him commandments," etc. "Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. What I the Lord have spoken, I have spoken, and I excuse not myself: and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same." (Verses 37 and 38.)

The servants of the Lord who are now performing missionary work in these lands are truly representatives of the Lord Himself. He is bringing to pass the fufillment of His word through them. The principles taught by them will save mankind. The opinions and ideas of men respecting this work count for naught. We have the assurance of the Lord through His servants that this work shall nevermore be thrown down or given to another people. There is to be one Lord, one faith, one baptism, and the authority of the apostles, prophets, etc., will bring us to a unity of the faith. All people should give heed to this testimony. The Priesthood is now established; God is willing and ready to bless all mankind by its power and thousands of Latter-day Saints can testify they have been so blessed. As members of the Church, let us appreciate the glorious opportunities we have to hear the voice of the Priesthood. Let us be faithful to its teachings, and keep the commandments which have been revealed for our salvation and exaltation. Let our light so shine that the people of the world may see our good works and speedily be brought to a knowledge of our God and His Son Jesus Christ, and to an understanding that we have to-day the authority of God in our midst.

Bradford. THOMAS G. HARRISON.

OBEDIENCE.

THE definition of obedience is: "Compliance with a command enjoined with authority; dutifulness." Jesus said, that the first and greatest commandment is to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. The first consideration we should have, then, in reflecting on the duties of life, is to be obedient to the laws of God, to please Him, and to render ourselves so acceptable in His sight as may secure us not only a present, but a future happiness. Obedience to our earthly parents meets with the approval of our Father in heaven. This is not only enjoined on us by the fifth commandment, but expressly in other places in the scriptures. "Children obey your parents in the Lord," says the apostle, for to those that honor their father and mother is promised the blessings of long life. We owe them obedience in all things; we should gladly and readily do those things which may bring joy and comfort to them. This will appear by common gratitude, when it is remembered what our parents have done for us, how they were not only the instruments of bringing us into the world, but also of sustaining and supporting us after. Certainly they that rightly weigh the cares and fears that are incidental to the bringing up of a child will judge the love of that child to be but a tolerable return.

We should, therefore, be obedient to our parents in righteousness. Of course where their commands are contrary to the commands of God, in that case our duty to God must be preferred. If any parents shall be so wicked as to require their child to steal, or lie or to do any unlawful thing, the child then offends not against his duty if he disobeys that command. On the contrary, he must disobey, or else he offends against a higher duty, that which he owes to God, his Heavenly Father. However, when it is thus necessary to refuse obedience, it should be done in a respectful manner, so that it may appear it is conscience only, and not stubbornness, that moves one to disobey. But when the commands are lawful—that is, when the thing commanded is either good or not evil, then the child should render obedience, be the command in a weightier or lighter matter. How little this duty is regarded, is too manifest everywhere in the world, where parents generally have their children no longer under command, when they are once grown up. They think themselves free from all manner of obedience to parents, or if some continue to pay it, yet if the motive be examined, it will in many cases be found to be mere worldly prudence. They fear to displease their parents, not for fear of offending God, but lest the parents should shorten their hands towards them, and they should lose somewhat by it. How few there are that obey purely because obedience is a duty! How few that are as much afraid of the curse of disobedience as of the misfortune of disheritance! If such will not practice King Solomon's exhortations, then let them

remember his threats. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." (Prov. 31:17.)

Would you who are parents be honored and obeyed by your children? Then bring them up in the "fear and nurture of the Lord." Teach them to read and become conversant with the Holy Scriptures. They will there learn their duty, they will find such lessons of instruction, such great encouragement and promises of rewards, as will secure their honor and respect, their service and obedience to their parents. Parents do not think of bringing your designs to pass by being hard and always out of humor with your children—by treating them inhumanly and cruelly, by discouraging them with frowns and ill looks, with tauntings and upbraidings, with threats and chastisements. They do not need such rugged and illiberal treatment as is sometimes shown them. Such treatment only has a tendency to irritate them and extinguish their natural piety and affection. You may secure their respect and obedience better by more natural and gentle methods. Give them such good instructions as you find in sacred writ; remind them of God's commands to honor and obey their parents, admonish them with the spirit of meekness, showing how they transgress the laws of God by being disobedient, and how at some future time they shall have to answer for every idle word spoken. Instruct them in the knowledge of God and Jesus Christ, and after you get a good religious foundation in their minds, you can build upon it forever after. It will hold when all things else fail; it will give strength to every argument; it will be the best way to convince young people that you are interested in their welfare. They will see that their parents urge no more than God enjoins, and have no other interests to pursue than their happiness.

When young people are convinced of the love and kindness of their parents and teachers they will bear with patience a great many things. Reproof and admonition will find submission and obedience and that all was well intended by their parents towards them—that all their admonitions, reproofs and restraints were natural and moderate and emanated from God, who never grieves us willingly or for His pleasure, but of necessity for our amendment and our lasting good. A system such as this in the home will secure the honor and respect, the service and obedience of children to parents. No doubt the Apostle Paul was inspired with this thought when writing to the Corinthian saints that he might know the proof of them, whether they be obedient in all things. In conclusion, let us all follow the admonition of the Prophet Isaiah, "If ye be willing and obedient, ye shall eat the good of the land, but if ye refuse and rebel ye shall be devoured with the sword, for the mouth of the Lord hath spoken it."

Rock Springs, Wyo. S. WARD.

POETS AND POETRY.

WE are frequently inclined to look at the poet with a feeling that we ought to excuse his existence. A man of ample means once had the effrontery to tell one of our own poets, who had less money in his pockets only because he cared more for the things that do not perish:

"Well, sir, I really pity you!"

The poet gave him a withering glance. "I assure you," he replied, "that the sentiment is mutual—for I pity *you* from the bottom of my heart!"

Pity for the only class of far-sighted men in the world—poets and prophets! Think of it. Pity! And, forsooth, only because they see *beyond* the dollar. For they are the only ones who *do* see! They are our true *seers*. The poet "is endowed with more lively sensibility, more enthusiasm and tenderness, he has a greater knowledge of human nature, and a more comprehensive soul, than are supposed to be common among mankind; a man pleased with his own passions and volitions, and who rejoices more than other men in the spirit of life that is in him; delighted to contemplate similar volitions and passions as manifested in the goings-on of the universe, and habitually impelled to create them where he does not find them;" a man whose exhibition of moods and feelings "more nearly resemble the passions produced by real events, than anything which, from the motions of their own minds merely, other men are accustomed to feel in themselves."

What is written by such a man is of the highest order of knowledge. For "poetry is the breath and finer spirit of all knowledge; it is the impassioned expression which is in the countenance of all science." Moreover, "it is the first and last of all knowledge—it is as immortal as the heart of man." Poetry deals with the things that abide. It concerns itself with the spiritual as opposed to the material. It expresses in imaginative language the noble and the beautiful. "We should read poetry to give us a certain attitude of mind, a habit of thinking of noble things, of keeping our spirit in harmony with beauty and goodness and strength and love," that all the hard things of daily life shall not utterly prevail against us.—JOHN HENRY EVANS, in *Young Woman's Journal.*

THERE is a perennial nobleness, and even sacredness in Work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works; in Idleness alone is there perpetual despair. Work, never so Mammonish, mean, *is* in communication with Nature; the real desire to get Work done will itself lead one more and more to truth, to Nature's appointments and regulations, which are truth.—T. CARLYLE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 8, 1912.

EDITORIAL.

PREJUDICE AND ITS EFFECTS.

THE proclamation of the gospel of Christ, as it has been restored to the earth in these days, is greatly hindered by the prejudice of the people. It is much to be regretted that so many should refuse to give a fair hearing to a Divine message, the sole purpose of which is their present and eternal welfare. The most earnest testimonies of the elders, the clearest reasoning and the most decisive scriptural proofs avail nothing with a prejudiced mind. Such conditions are not peculiar to this age; they have been encountered by the advocates of truth in all ages. Prejudice has ever proved a fruitful cause of darkness and confusion, and, as few are entirely free from its baneful influence, it is well to know something as to its real nature and effects. It may be said to manifest itself usually by an unreasonable predilection for or objection against something or other. It is more particularly an adverse leaning to anything, without just cause or sufficient knowledge. It must be apparent that anything in the way of a bias or prejudgment is calculated to lead us away from a right understanding of things, and thus of necessity into error. Basil Montagu says: "Of prejudice it has been truly said that it has the singular ability of accommodating itself to all the possible varieties of the human mind. Let the mind be as naked as the walls of an empty and forsaken tenement, gloomy as a dungeon, or ornamented with the richest abilities of thinking; let it be hot, cold, dark or light, lonely or inhabited, still prejudice if undisturbed, will fill it with cobwebs, and live like the spider with nothing to live on."

Even in everyday life prejudice prevents many people from availing themselves of advantages within their reach. Not infrequently a foolish national pride will lead even wide-awake business men to persist in doing things in some old-fashioned way rather than avail themselves of some meritorious labor-saving device, simply because it was invented in another country. National prejudices are indeed common to all peoples, although some are governed by them to a greater extent than others. One nation is regarded, rightly or wrongly, as a rival or an enemy to another, and everything pertaining to that country is therefore

under the ban of prejudice. In a personal way, one person says or does something that is regarded as a reflection upon another, and that person is thereafter deemed unworthy of respect or confidence. "The man I don't like can do nothing right," is an old saying that illlustrates the effect of prejudice. An excessive veneration for one's ancestors and their views and customs often leads people to continue to do things as they were done by a former generation. It must be conceded, indeed, that many decidedly harmful prejudices have their origin in feelings and instincts that are in themselves commendable. A natural and proper regard for one's ancestors often leads to an unreasoning and stubborn adherence to their religious beliefs and practices. Sometimes a great writer or teacher assails a favorite theory or opinion of our own, and nothing that he can thereafter say, however true or excellent in itself, can have much interest or charm for us. In public life, the career of many a worthy and aspiring man has been blighted through a prejudice on the part of some one whose position or influence enabled him to destroy the prospects of the other. Full often, too, in domestic life, has a word or remark thoughtlessly spoken led to a feeling of bitterness that has at length become a deep-seated prejudice that has continued throughout life and caused untold sorrow and anguish. Surely an attitude of mind that produces such direful results ought to be understood and resisted to the utmost of one's power.

Prejudice may assume either an active or a passive form. It may be the result of a conscious antipathy and determination, or it may be almost instinctive, arising from a temperamental regard or an antagonism for certain things. But in whatever form it manifests itself, it is always a hindrance and an evil. It will certainly prove a difficult task to free oneself entirely of prejudice; but a due recognition of its baneful effects may lead us to guard ourselves more carefully against its influence. Descartes said: "A man can more easily burn down his own house than get rid of his prejudices." To be thoroughly convinced of the disadvantages and dangers to which they expose one, will prove very helpful in any effort to overcome them. What does it avail us to be "the heirs of all the ages" if we refuse to learn from any but those of our own set? If we are unwilling to learn from all people and all sources, then the loss is in reality ours. If we only seek after those things that agree with our own imperfect ideas, how can we hope to progress? If anyone can show us an easier and better way to do something, we should not refuse to hear him, because his country may not be ours. It is weakness and folly to permit ourselves, out of an inordinate love for a few things, to be indifferent to the beauty and the value of all other things. It is to our interest to know the real truth of things.

While the prejudices of men have often hindered the progress of truth and right in the world, yet a few redeeming facts may be

cited in this connection. It is wiser betimes to hold fast to that which has been tried rather than to be for ever launching forth upon speculative courses. It is eminently proper that we should call for satisfactory evidence of the superiority of the course that we are asked to take instead of the one that has heretofore yielded us fairly satisfactory results. The conservative instinct that finds expression in this way is not to be ignored, for at many a critical period in the world's history it has proved a steadying and a beneficial factor. In matters of law and government, it has proved an unwise course to make very radical departures from the methods and procedure that have been put to the test and proved to be adequate and reliable. But the importance of this has been so frequently exaggerated and so successfully urged as to injure and delay the accomplishment of many reforms that have when tried proved their superiority over all former methods. An impartial survey of human history and experience forces upon us the conclusion that conservative prejudices have oftener proved a hindrance than a help.

Religious prejudice often leads to the greatest extremes. The attitude of people generally towards "Mormonism" illustrates this very clearly. Here is a religion that can no longer be regarded as an innovation, for it has demonstrated its superiority to all others, by the benefits and blessings it has brought to its adherents. The ministers of no other religion have in these days sacrificed and suffered so much to place their message before the world, and in return been so unfairly treated. The members of no other church are more tolerant of the views of others, or readier to hear and consider their teachings, and yet no other church has been treated with such uniform intolerance by those professing other beliefs. Knowing that the principles of their religion have been given by revelation from God, they feel that they can well afford to be fair and tolerant towards all others, for the wisdom of God must infinitely surpass that of all men. No other people in modern times have held to their faith with such tenacity in the face of continued slander and persecution, and there are none whose motives have been so frequently and bitterly assailed.

What are the reasons for this deep-seated prejudice against the teachings of the Latter-day Saints? Notwithstanding all the agitation and opposition, no one has ever been able to assign a justifying cause for the same. "Public opinion" is the only answer that can be given by way of explanation of the prejudice that prevails. What is the foundation and the merit of public opinion? Surely it cannot be said to be the love of God and truth. We wonder if anyone can look back over the ages and then conscientiously assert that public opinion has proved to be a true criterion of religious principles. If the spirit of the world be not one of antagonism to God and His truth, then Christ and His apostles must have been very seriously mistaken in their predic-

tions concerning the same. Sacred history shows that there has ever been an instinctive tendency in the human heart, amounting to a prejudice, against the declaration that God had revealed Himself to man. It is to the interest of all people to free themselves of such a prejudice. To know the will of the Creator and to learn the true purpose of life is the highest wisdom. It is only by opening our minds to light and truth that we can ever hope to obtain salvation and exaltation. To rise above prejudice, and to aspire to a knowledge of the truth for the supreme joy of knowing it and living in harmony with it, is Godlike. Prejudice and error may flourish for a time, but the truth will ultimately prevail. Then those who are giving their lives and influence for the friendship and honors of the world, by catering to its prejudices, will realize their awful mistake, while those who love light and truth above all else will be rewarded with a fulness of the same and with the true and faithful of the earth receive an eternal crown of glory.

H. I.

CONFERENCE APPOINTMENTS.

Nottingham	Sunday, March 3, 1912.		
Birmingham	,,	,, 10,	,,
Newcastle	,,	,, 17,	,,
Irish	,,	,, 24,	,,
Hull	,,	,, 31,	,,
London	,,	April 7,	,,
Norwich	,,	,, 14,	,,
Scottish	,,	,, 21,	,,
Leeds	,,	,, 28,	,,
Manchester	,,	May 5,	,,
Liverpool	,,	,, 12,	,,
Bristol	,,	,, 19,	,,
Sheffield	,,	,, 26,	,,

THE world will never be right till the mind of God is the measure of things, and the will of God the law of things. In the kingdom of heaven nothing else is acknowledged; and till that kingdom come, the mind and will of God must, with those who look for the kingdom, over-ride every other way of feeling, thinking, and judging.

A LESSON IN HUMILITY.

When he who exalteth himself is humbled, there is usually heard a grand and prolonged chorus of assent; but when he who humbleth himself suddenly becomes exalted we appear to be dumb-founded. We soon have no superlatives left with which to express our consternation. Into the life of every saint of God there comes sooner or later some situation akin to the above, and it is indeed well with us if in our hearts of hearts we can approve the course of events in the one case as well as in the other. The mind which finds a cause for exultation in the humiliation of another, and is annoyed when true virtue secures its right reward, is looking at things as through the back of a camera and sees everything upside down. Yet strange to say, this is a very common thing. The unusual thing, when humility reaps its divinely promised reward—when those whom we esteemed beneath us are preferred before us—is to let the heart sing a "Te Deum laudamus." Until we do so, however, our opinion as to the humility that is taught by the gospel lacks the hall-mark of experimental knowledge.

Who among the Latter-day Saints can contemplate the closing years of Oliver Cowdery's life, and not be struck with their sublime pathos? Who, knowing his experiences and privileges as a God-chosen witness to the Book of Mormon—which we so often think that if they were but ours would render our faith as immovable as the everlasting hills—can fail to be impressed by that magnificent victory over self, that sublime example of humility, which he has left as a legacy to all who recognise the greatness of his fall. The writer feels to thank God for the object lesson of Oliver Cowdery's life. No desire for office brought him back to the Church, but he remains to us an example which bids us take heed how we stand. The self-same influences which led to his excommunication—no less malign in our day than in his—are ever present in the world. The desire to lord it over God's heritage is not a divine inspiration. The inclination to exercise coercion instead of persuasion in the functions of the priesthood is an unrighteous estimation of duty. No amount of specious reasoning can extract spiritual food out of envy. Oliver Cowdery has long been dead, and it is far from the writer's wish "to draw his frailties from their dread abode," except as a means to disclose his merits. Antagonists of the restored gospel of Christ ever seek to find in his apostasy a supposed proof of its spurious nature. Such never call attention to that acceptable sacrifice of a contrite heart which he made shortly before his death, when he returned to the Church, "lowly, penitent and obedient." It is just here that Oliver Cowdery though he be dead yet speaketh to-day. He speaks to those who endanger their exaltation in the kingdom of heaven by a fictitious humility. The kingdom of God upon earth

needs the lesson so obviously taught by the life of this dead brother. If we search we can find his counterpart in every dispensation of the gospel.

There are facts in life, no less true because their most beautiful expression is found in a verse of poetry; indeed, none but a poet could so illustrate them:

"Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear:
Full many a flower is born to blush unseen
And waste its sweetness on the desert air."

We may learn a valuable lesson from this. The adversary is ever seeking to implant within us that spirit of disaffection which leads us to believe that our claims are being ignored. We aid this spirit by echoing his word "claims." We have no claims in the sense indicated. We wait, like the submerged pearl and the desert blooming rose, to be made use of by and by, "if happily we may be found worthy."

Watford. W. ISGATE.

FROM THE MISSION FIELD.

Baptisms.—On Saturday, January 27th, 1912, at 106 Ann Street, Belfast (Irish conference), three persons were added to the Church of Christ by baptism. President T. C. Jones officiated.

Appreciative.—Mr. S. Ward, writing under date January 12th, 1912, from Rock Springs, Wyoming, U. S. A., says: "Please continue sending the paper, as I consider it an excellent publication—in fact, one of the best in the Church. Everybody ought to read the *Star*, to keep posted on the work of the Lord in the Old World. With best wishes for a prosperous New Year."

President Clawson Speaks at "Deseret."—On Sunday, February 4th, 1912, at the evening service at "Deseret," High Road, South Tottenham, London, N., President Rudger Clawson was present and gave a very interesting talk on the necessity of cultivating a charitable and forgiving spirit, as well as the importance of obeying the first principles of the gospel. Elders Amos Neilson and W. L. Coburn also addressed the meeting.

Releases and Departures.—Elder Joseph W. Clark, of the British mission, has been honorably released and sailed for home February 1st, 1912, per s.s. *Baltic*. Elder D. M. Campbell, of the British mission, has been honorably released and sailed for home February 2nd, 1912, per s.s. *Corsican*. Elder John F. White, of the British mission, has been honorably released and sailed for home February 3rd, 1912, per s.s. *Campania*. Elders A. F. Millett and A. B. Millett, of the Swiss and German mission, have been honorably released and sailed for home February 6th, 1912, per s.s. *Megantic*.

Grand Concert at "Deseret."—The combined choirs of North London and Watford gave a grand concert at "Deseret" on February 3rd, 1912, under the direction of Conductor Leo M. Coombs. Stephen's and Gounod's compositions were very creditably rendered. The "Soldiers' Chorus" from "Faust" and the "Song of the Redeemed" were applauded by an enthusiastic audience of over four hundred. The soloists and other artistes were at their best and were well received by the large and appreciative audience.

Release of President Joseph S. McCann.—President Rudger Clawson met in Priesthood meeting with the traveling elders of the London conference on Saturday, February 3rd, 1912, for the purpose of choosing a new president to succeed President Joseph S. McCann, who is leaving shortly for his home in Zion. Elder James B. Walkley was unanimously sustained as president, after which many timely admonitions were given by President Clawson. On behalf of the elders, President Clawson presented President McCann with a traveling rug and a hand bag as a token of their appreciation of his labors among them.

Hucknall Branch M. I. A.—On Saturday, January 27th, 1912, a concert was held in the Hucknall branch (Nottingham conference), under the auspices of the Mutual Improvement Association. A very good program was rendered, including songs, recitations, dialogues, and selections from the Hucknall choir, which has just recently been organized. Prizes for good conduct and regular attendance during the past year were given to several of the members by Miss Elizabeth C. Noble of Nottingham. The hall was filled and among the audience were several strangers and a number of saints from other branches. Refreshments were served during the evening and all enjoyed themselves, and felt well repaid for attending.

Release of President Joseph W. Clark.—At the close of a spirited Priesthood meeting at Sunderland on Wednesday, January 24th, 1912, President Joseph W. Clark was released as president of the Newcastle conference, and Elder J. E. Lichfield was appointed in his stead. Elder Clark has presided over the Newcastle conference for twenty-two months, and during that time he has been assiduous in his labors. The result is, that the conference debt is the lowest for many years, and the elders are showing in their labors a high degree of efficiency. The esteem in which the elders hold President Clark found expression in the form of a beautiful traveling rug and carrier. This was in addition to the customary monogram gold medal which is presented to each returning missionary from this conference. The elders and saints regret very much to lose Elder Clark's services, and join in wishing him God-speed on his journey home.

Arrivals.—Elder Frederick R. Wooley, Salt Lake City, arrived for the British mission January 31st, 1912, per s.s. *Olympic*. The following named missionaries for the European mission arrived February 7th, 1912, per s.s. *Tunisian*: Thomas Edward Kidd, Vernal, Utah; Tom Shepherd, Provo, Utah; William E. Moss, East Garland, Utah; James L. Herbert, Clarence A. Barlow, Iona, Idaho; David J. Shaw, Olof W. Pedersen, Logan, Utah; Edward Floyd Walton, Joseph B. Christensen, Henry A. Rohlfing, J. F. Petersen, Agda A. C. J. Petersen, Alfred Denstad, Franklin Madsen, Ole A. Wold, Henry W. Hansen, Salt Lake City; John W. Christensen, Fairview, Utah; Harold I. Goodwin, Lehi, Utah; Hyrum H. Martin, Oakley, Idaho; Joseph S. Rasband, Heber, Utah; Peter H. Sorensen, Brigham, Utah; Stanley A. Rasmussen, Herschel E. Pearson, Draper, Utah; James M. Jensen, Taber, Canada; Joseph E. Jensen, Groveland, Idaho; James C. Bolander, Carl O. Johnson, Shelley, Idaho; Swan S. Orstrom, Lorenzo, Idaho; Martinus Barton, Wilson, Utah; Enoch R. Larsen, Monroe, Utah; Earl J. Soelbert, Ammon, Idaho.

Appointments.—The elders who arrived for the British mission, February 7th, 1912, have been appointed to labor in the following conferences: Thomas Edward Kidd, Clarence A. Barlow, Hull; Tom Shepherd, Sheffield; William E. Moss, Scottish; James L. Herbert, Leeds; David J. Shaw, Manchester; Edward Floyd Walton, Bristol.

Successful Socials.—A farewell social was given at the Latter-day Saints' Mission Hall, Lancaster (Liverpool conference), on Wednesday evening, January 24th, 1912, in honor of Elder D. M. Campbell, who is returning to his home in Zion. An enjoyable program was rendered, the main feature being a comic sketch. The sisters of the Relief Society furnished refreshments for the occasion. The remainder of the evening was spent in games and social chat. During the evening Elder Campbell was presented with a beautifully bound volume of Shakespeare's works, and all present joined in wishing him God-speed on his homeward journey.

The saints of the Bolton branch (Manchester conference) held a social in Borough Hall, on Saturday, January 27th, 1912, for the benefit of the Sunday School library. A dainty lunch, including fruit, was furnished. Many friends from outside places participated in the event, and nearly all branches of the Manchester conference were represented. The program was well selected. The Sunday School children rendered an interesting selection entitled, "The Gipsy Queen." The hall was crowded and all seemed to thoroughly enjoy themselves. The evening's entertainment was a financial as well as a social success.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXVI.—THE SHEPHERD AND HIS SHEEP.

General reference: John 10: 1-18.

I. A SHEPHERD PROMISED TO ISRAEL. (Isa. 40: 11; 49: 9, 10; compare Jer. 3: 15; 23: 4; read Psalm 23).

II. THE TRUE SHEPHERD.

1. Leads his sheep. (a) They know his voice and follow. (b) From a strange voice they flee (John 10: 3-5; compare verse 14; see also II. Tim. 2: 19).
2. Defends the sheep even with sacrifice (John 10: 10, 11; compare 15: 13).
3. Loves them, for they are his (compare Matt. 18: 12, 13; Luke 15: 4-6).
4. The declaration: "I am the good shepherd (John 10: 11-15; see also 21: 15-17: compare Acts 20: 28).

III. THE HIRELING HERDER.

1. Forsakes his charge when danger appears (John 10: 12, 13).
2. Woe to the hirelings that neglect the Lord's flock (Ezek. 34: 1-10; compare Zech. 11: 17).
3. Wolves that come to destroy (Acts 20: 29; Matt. 7: 15; compare II. Peter 2: 1).

IV. THE SHEEP-FOLD GUARDED.

1. Entrance to the fold is by the door.
2. The robber tries to enter elsewhere.
3. The declaration—"I am the door." (John 10: 7-10); compare 14: 6; see also Eph. 2: 18; Heb. 4: 16).

V. SHEEP OF OTHER FOLDS.

1. All eventually to be brought into one (John 10: 16; compare Matt. 10: 6; and references thereto).
2. Later teachings—after the resurrection (III. Nephi 15: 15; 16: 1.)

CONTENTS:

Priesthood	81	Conference Appointments	91
Obedience	85	A Lesson in Humility	92
Poets and Poetry	87	From the Mission Field	93
Editorial:		Sunday School Lesson for Theological Department	96
Prejudice and Its Effects	88		

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.